[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPUTÁNÁ.

Received up to 12th December, 1883.

GENERAL ADMINISTRATION.

Circulation. 1,800 copies.

Claims of the ministers of Káshmír to titles.

The *Akhbár-i-Ám* (Lahore), of the 8th December, is surprised that, while the Government of India has largely bestowed titles on minsters in other Native States, such as Baroda, Jodhpur, Patiala, &c., it has overlooked the claims of the Mahárája of Káshmír's officers in this matter. Diwán Anant Rám, the prime minister of Káshmír, is not inferior to the prime ministers of other States in any respect. The Mahárája is perfectly satisfied with his work, and he is very popular with the people. Moreover, it is well known that he provides every comfort for English visitors to Káshmír. The editor hopes that the Viceroy will bestow suitable titles on the Diwán and some other high officers of Káshmír in consideration of the hospitality and loyalty shown by the Mahárájá to His Excellency during his late visit to that State.

Circulation, 250 copies.

Young Civilians.

The *Panjábí Akhbár* (Lahore), of the 8th December, states that the *Civil and Military Gazette*, referring to the arrival of two new Civilians in the Panjáb, observes that the policy of appointing mere boys to perform important duties which affect the

lives and property of the people is very unwise. Our contemporary also holds the policy to be injurious to those boys themselves, inasmuch as they are loaded with heavy responsibilties at so early an age. Government may appoint as many raw and inexperienced youths to rule over us as it pleases. Anglo-Indians have moved heaven and earth in opposing the measure which aims at extending the jurisdiction of well-educated and experienced Native Magistrates over them. But we are a subject race, and Government can treat us as it pleases. Hundreds of natives have been ruined by the illegal proceedings of junior Civilians, but Government has taken no notice of the matter. Some time ago a young Assistant Commissioner in a district in the Panjáb (it was Jhang so far as our memory goes) in dismissing his court one day at 4 P. M., said—"*Kachahri kharáb, sarishtadár mauqúf*," *i.e.*, the court is bad, and the sarishtadár is dismissed. But apparently what he meant to say was *Kachahri barkhást, sarishtadár rukhsat, i.e.*, the court was dismissed and the sarishtadár could go home. It is easy to imagine how far European officers, who are so little acquainted with our language, are qualified to try our cases.

Circulation 500 copies.

Reduction of army expenditure.

The *Hindustání* (Lucknow), of the 6th December, is glad to state that Government is in favour of increased employment of natives in the Judicial and Public Works Departments, but regrets that nothing has yet been done in the way of encouraging the admission of natives to the military service. The measure greatly recommends itself on economical grounds. The army expenditure is a drain on the public treasury, and the Financial Minister finds it very difficult to make both ends meet every year in consequence. When experience has shown that natives make as good soldiers as Europeans and their loyalty is unimpeached, the maintenance of the European garrison, whose cost is extravagant, at its present numerical strength is preposterous. The European garrison should be reduced and new native regiments should be

enlisted in its place. It is to be hoped that the Royal Commission, which is to sit next year to enquire into Indian affairs, will take the all-important subject of the curtailment of army charges into consideration.

Circulation, 220 copies.

Rules about the admission of candidates to the public service in the North-Western Provinces and Oudh.

The *Hindí Pradíp* (Allahábád), for November (received on the 8th December), praises Colonel Olcott and Madame Blavatsky for the efforts they are making in the way of reviving the old Hindú science and philosophy, and observes that it is their object to encourage the establishment of Sanskrit schools at all the principal towns in the country. During his late visit to Allahábád Colonel Olcott delivered an address, in which he urged upon the Hindú community of that place the expedience of the establishment of such a school, and two or three thousand rupees were subscribed on the spot. There is little hope that the scheme will be carried out, but Colonel Olcott has done his duty. While strangers are so anxious to revive Sanskrit learning, our Local Government, as if not satisfied with the state to which Hindí and Sanskrit have been already reduced, have adopted a deeply-laid plan to wipe them off the face of the earth. Boys who read English and Hindí have been disqualified for the public service! The editor is at a loss to understand why Sir Alfred Lyall and his able Secretaries are so bent on the destruction of Hindí, which has done no harm to them. They should make a better use of their time and power. They should endeavour to encourage the spread of education, to check theft and gaming, which are thriving under the fostering care of the police, and to reform the police, who are a terror to the people.

Circulation, 140 copies.

Need for female dispensaries.

The *Khair Khwáh-i-Álam* (Delhi), of the 8th December, complains that native women, especially those who live behind the screen, are exposed to great inconvenience from want of female doctors, and urges that Government should induce Municipal

Committees to send for female doctors from England and establish female dispensaries.

Circulation, 135 copies.

Lord Ripon and natives.

The *Bhárat Bandhu* (Aligarh), of the 7th December, referring to the enthusiastic reception accorded to Lord Ripon by the natives of Allahábád and Calcutta, remarks that the just and liberal policy pursued by His Lordship has made him an idol of the people and greatly increased their loyalty to the British Crown.

Lord Ripon and Anglo-Indians.

The same paper, adverting to the personal hostility displayed by the Anglo-Indian community of Calcutta towards Lord Ripon, remarks that almost all Anglo-Indians share that feeling. Natives view the conduct of Anglo-Indians in the Ilbert Bill controversy with surprise and regret. They were hitherto under the impression that Europeans were a very just and liberal-minded people, but the agitation against the Bill has disabused their minds. The agitation has exposed all the bad traits of English character. It is a matter for deep regret that an educated and civilized class of people like Anglo-Indians should be incapable of appreciating Lord Ripon's noble policy, which redounds to the glory of the British nation and is calculated to enhance the popularity of British rule in this country. They should be thankful to His Lordship for strengthening the bonds of union between Government and natives and should themselves sympathize with the latter as men and brothers.

Circulation, 120 copies.

Muharram at Agra.

The *Náru-l-Absár* (Allahábád) again has a long article in its issue of the 5th December on the Muharram at Agra. The editor states that the Muharram is usually observed by Musalmáns, but this year the Officiating Magistrate of Agra shrewdly managed to make even the Hindús of that place observe the Muharram (mourning or lamentation). When the Hindú kine fair synchronized with the Muharram last year, he repeatedly changed his orders about the so-called regulation of the kine

fair, showing great vacillation of mind. It would seem that his mind was not at ease at the time, as he had but lately committed a serious blunder in the performance of his duty. Moreover, it appears that he himself knows little of native customs and acted under the advice of others in issuing orders about the kine fair. He is undoubtedly a simple-hearted man, but he is obstinate. He should have made arrangements for the fair in accordance with the declared policy of Government in such matters and the arrangements made by his predecessors on such occasions. But he unwisely did not do so. There is reason to think that a short time before the advent of the late Muharram he made a one-sided report to the Local Government on the subject, and the Local Government accorded him permission to make suitable arrangements for the kine fair, which was again to come off during the Muharram this year. Apparently the Local Government did not mean that he should prescribe for the fair a plan which should displease the Hindús and induce them to suspend all trade in grief, thus involving heavy losses to them and exposing the poorer classes of people to great difficulty in obtaining the necessaries of life. But he interpreted the orders of the Local Government in that way. He is really deserving of high praise for his intelligence and love of fair play. It is the heartfelt desire of the whole Hindú community of Agra that he should be transferred from that place, and an unprejudiced and courageous Magistrate should be sent there. It is the duty of the judge to settle a quarrel between two persons with impartiality and not to make one of them commit suicide in order that he may be saved the trouble of dispensing justice between them. Mr. Finlay's orders for the management, or rather mismanagement, of the kine fair bear testimony to his ignorance and timidity. The Hindús were asked to carry their idol and kine silently by by-lanes in order that they might not attract the notice of any Musalmán! If all British officers were timid like him, surely British rule would

be greatly strengthened in this country. It is surprising that a civilian of twelve years' standing should commit such a mistake. Mr. Finlay also appears to be vain-glorious and desirous of leading the people to imagine that he can do what he pleases. This is the reason why he made no reference to the orders of the Local Government in his rubkár about the kine fair. If he had referred to those orders in the rubkár, the Hindús would never have resorted to a suspension of business. They thought that he was acting on his own authority and hoped that the Local Government would do them justice as soon as the matter could be brought to its notice. It is a good thing that a large portion of the Hindú population at Agra consists of Banias. They satisfied themselves with mere suspension of trade. Had the town been inhabited by a warlike tribe, serious consequences would have followed. It is to be hoped that the Local Government will severely reprimand him for his mischievous proceedings.

Circulation, 200 copies.

The same.

The *Dabdaba-i-Qaisari* (Bareilly), of the 1st December, also comments at great length on the late Muharram at Agra. The *Qaisari* observes that the editor of the *Nasím-i-Agra*, who is a respectable member of the Agra bar, rendered a great service both to the public and Government by issuing daily extras during the late Muharram, containing true and faithful accounts of the events there. False and exaggerated accounts of the state of things at Agra had reached distant places, and it was generally feared that those rumours might embitter the feelings between the Hindús and Musalmáns at those places and lead to irots, but his daily sheets reassured the minds of the people and prevented outbreaks. The Magistrate of Agra was very unwise in referring to the kine fair of 1883 in his orders about the regulation of that fair of 1882. He may be said to have himself sowed the seed of discord between the Hindú and Muhammadan communities of Agra in this way, and the worst of it is that, although he knew a year previously that a difficulty would arise about the fair this year, he did not

arrive at a satisfactory solution of the problem in the meantime. When the festivals of two classes of people clash with each other, the best plan is to make arrangements which may satisfy both the classes, as was done at Allahábád, Pilibhít, &c., during the late Muharram, or to prohibit both the classes from celebrating their festivals. In the latter case they are sure to come to an amicable settlement of their own accord. The editor condemns the restrictions, imposed by the Magistrate of Agra on the kine fair, as opposed to the policy of religious toleration propounded in the Royal proclamation of 1858. Musalmáns are by no means justified in requiring Hindús to share their grief and to suspend their festivals during the Muharram. In fact, the way in which Musalmáns celebrate the Muharram partakes more of rejoicing than mourning. The editor then states that religious quarrels generally take place between Hindús and Musalmáns during the Muharram and Eed, and urges that the Government of India should pass an Act for the regulation of those festivals.

Need for a separate University at Allahábád.

Circulation, 200 copies.

The *Agra Akhbár*, of the 30th November (received on the 9th December), argues that, as the language, customs, thoughts and feelings of the natives of the North-Western Provinces and Oudh are quite different from those of the natives of Bengal, a separate University should be established at Allahábád for these provinces.

Way of writing names of Europeans in vernacular official correspondence.

Circulation, 1,800 copies.

The *Akhbár-i-Ám* (Lahore), of the 5th December, states that, in the Urdú translation of official papers supplied to the native press by the Panjáb Government, the name of every Christian, whether he is a European, a Eurasian, or a native Christian, is preceded by the English term Mr. and followed by the vernacular term *Sáhib Bahádur*. The use of these two terms with the name of every Christian may not appear at all objectionable to the natives of the old school, who apply most high-sounding titles to

each other in their private correspondence. But it should be observed that Government is very strict in the matter of forms of address and does not use the ordinary term Rai or Khán with the name of a native unless it has conferred that title upon him for some special service rendered by him to the State. In fact, the names of natives are to be seen in official papers even without the vernacular terms Lála, Miyán, &c., which are in vogue among natives as Mr. is among Englishmen. The best vernacular equivalent of the English Mr. is *Sahib*, and it would be enough to use that vernacular term with the names of Christians in vernacular official papers.

Circulation, 600 copies.

Publication of names of native officers in the *Panjáb Gazette* with vernacular terms corresponding to the English term Mr.

The *Rafáh-i-Ám* (Siálkot), of the 1st December, is glad to state that the Panjáb Government has listened to the complaint of the vernacular press against the publication of the names of native officers in the Government Gazette without any vernacular term corresponding to the English Mr. Since the last two weeks the names of those officers have been invariably preceded by the term Ráe Bahádur or Khán Bahádur in the official Gazette. The editor proposes that a commission should be appointed every third year to enquire into the conduct of judicial and executive officers.

Circulation, 900 copies.

Non-issue of notices to respondents in criminal appeals.

The *Victoria Paper* (Siálkot), of the 4th December, states that when a civil appeal is instituted in an appellate court, the court always gives notice of the matter to the respondent. But no such notice is given to respondents in criminal appeals. The non-issue of notices to respondents in criminal cases is very objectionable, inasmuch as in the absence of respondents Judges are liable to be deceived by appellants' one-sided versions of stories.

Registry of deeds of mortgage.

The *Amadu-l-Akhbár* (Lucknow), of the 6th December, states that in the time of Hindú and Muhammadan kings there was little

litigation, and justice was cheap and simple, but the British system of administration has made justice costly and also led to a great increase in dishonesty, perjury, and litigation. The editor specially complains that dishonest persons sometimes secretly mortgage the same immoveable property to several persons, and this involves great loss to the latter. In order to avoid this evil the editor proposes that the registry of deeds of mortgage of immoveable property should be made compulsory, and that when a deed of mortgage is presented for registry at the registrar's office, the office should see that the property has not been already mortgaged by the owner to another person.

Circulation, 450 copies.

Influence acquired by two native bankers over the Munsif at Siálkot.

The *Rahbar-i-Hind* (Lahore), of the 6th December, on the authority of a Siálkot correspondent, states that the Deputy Commissioner of Siálkot lately warned the subordinate officers at that place to keep aloof from two native bankers there as much as possible. But the two bankers appear to have silently acquired great influence over Munshi Daulat Rám, Munsif. On the 29th of November they were to be seen standing near the Munsif at his court.

LEGISLATION.

Circulation, 200 copies.

Ilbert Bill.

The *Miratu-l-Hind* (Lucknow), for November, states that the Hon'ble Dr. Hunter has written a very sensible letter in support of the Ilbert Bill. It is well known that he is a very able and experienced man, and his opinion is entitled to respect not only in this country but also in England. With reference to the official opinions, called for by the Government of India, on the measure, he has endeavoured to show that all Local Governments and Administrations, except the Government of Bengal, are in favour of the proposal, but that the majority of the District Officers consulted are opposed to it. He has also pointed out that Government is bound to redeem the pledges which it gave to natives in 1857. To our thinking, the Lieutenant-

Governor of Bengal, who has acted in opposition to the wishes of the Supreme Government, the Home Government and Parliament in the matter of the native jurisdiction controversy, is chiefly responsible for the Anglo-Indian agitation against the measure. Most seditious speeches were delivered at the late Anglo-Indian meeting at Darjíling, but Mr. Rivers Thompson took no notice of them. Bábú Surendra Náth Banerji, editor of the *Bengali*, was sentenced to imprisonment by the Calcutta High Court for making some severe strictures on the proceedings of a Judge of that Court, while the *Englishman* has been allowed freely to abuse the members of the Government of India and to preach open sedition! The opinion of such a prejudiced officer as the Lieutenant-Governor of Bengal has shown himself to be is worth nothing. As regards those District Officers who have opposed the Bill, their opinions can carry no weight against those of the Local Governments and Administrations. They have brought forward no strong argument in support of their opinions. Some of them have been actuated in their opposition to the proposal by race feeling, some by a desire to please the Anglo-Indian community, and some by a desire to ingratiate themselves with the Lieutenant-Governor of Bengal. Young and unmarried Civilians generally become prejudiced, proud, and immoral in this country and do a great deal of harm both to the people and Government by their misconduct. No Englishman, who does not bear a good character, should be admitted to the Civil Service. Moreover, no young Civilian should be allowed to come to this country until he has married.

Circulation, 200 copies.

Anglo-Indian agitation against the Ilbert Bill.

The *Dabdaba-i-Qaisari* (Bareilly), of the 8th December, states that Europeans and natives are equal before the law, and the recognition of an invidious distinction between European and Native Magistrates in the matter of jurisdiction is quite unjustifiable. If it were suspected that natives might not be able to decide the cases of Europeans properly, there could be no difficulty in providing necessary safeguards against mis-

carriage of justice. One of the chief arguments urged against the proposed extension of the jurisdiction of Native Magistrates is that they are, as a rule, not well acquainted with European customs and manners, but this charge recoils with double force on European officers themselves. Moreover, in criminal cases it is not necessary for the Judge to have an intimate acquaintance with the customs of the parties concerned. Suppose a European abuses or assaults a native or takes anything from him by force. Is it at all necessary for the Judge, who may try the accused in that case, to know the religious and social customs of the accused? Of course there are many classes of civil suits which a Judge cannot properly understand, unless he has an insight into the customs of the persons concerned. But native officers have always exercised civil jurisdiction over Europeans, and no objection has ever been raised by the latter against that practice. It is said that even natives have no confidence in native officers and frequently apply for the transfer of their cases from the courts of the latter to those of Europeans. This is a gratuitous assertion. If the Ilbert Bill be passed, Europeans may not in the beginning obey the summonses of Native Magistrates or may insult the latter. But when some of them are punished for disobedience or contempt of court, they will soon be brought to their senses. The opposition of Anglo-Indians to the measure is due to prejudice and pride of race. But it should be a matter of pride to them that natives have made so great progress in education under British rule that they are considered qualified for trying their cases.

RAILWAY.

Alleged railway mismanagement during the late fair held at Bithúr, Cawnpore.

Circulation, 250 copies.

A correspondent of the *Panjábí Akhbár* (Lahore), of the 5th December, referring to the late fair held at Bithúr in Cawnpore, complains that the pilgrims who resorted to the fair from all parts of the country were exposed to great inconvenience from want of sufficient accommodation in railway carriages. More than ten passengers are not ordinarily seated

in each compartment of a railway carriage, but during the fair fifteen and even twenty passengers were to be seen in each compartment, and still many persons were often left behind. In some instances passengers were cheated by booking clerks. The former paid their fares to the latter, but the latter denied receiving the money and did not give them tickets. The writer urges that on such occasions railway authorities should attach additional carriages to trains in order to meet the requirements of the people.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1883.	1883.	
1	*Áftáb-i-Hind* ...	Jullundur,	Urdú ...	Weekly ...	Barkat Alí ...	Dec. 8th ...	Dec. 9th ...	150 copies.
2	*Áftáb-i-Panjáb* ...	Lahore ...	Ditto ...	Tri-weekly...	Díván Bútá Singh,	„ 5th & 7th	„ 8th & 10th	500 „
3	*Agrá Akhbár* ...	Agrá ...	Ditto ...	Weekly ...	Maulá Bakhsh ...	Nov. 30th ...	„ 9th ...	200 „
4	*Áíne-i-Sikandarí* ...	Morádábád	Ditto ...	Ditto ...	Ahmad Bakhsh ...	Dec. 2nd ...	„ „ ...	86 „
5	*Akhbár-i-'Álam* ...	Meerut ...	Ditto ...	Ditto ...	Muqarrab Husain Khán.	„ 4th ...	„ 8th ...	100 „
6	*Akhbár-i-'Ám* ...	Lahore ...	Ditto ...	Bi-weekly ...	Mukund Rám ...	„ 5th & 8th	„ 8th & 11th respectively.	1,800 „
7	*Akhbár-i-Tamannáí,*	Lucknow,	Ditto ...	Weekly ...	Púran Chand ...	„ 8th ..	„ 9th ...	125 „
8	*Akmalu-l-Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	Fakhru-l-dín ...	„ 4th ..	„ „ ...	...
9	*Aligarh Institute Gazette.*	Alígarh ...	Urdu-English.	Bi-weekly ...	Guláb Rái ..	„ 4th & 8th	„ 6th & 10th respectively.	295 copies (including 65 copies taken by Govt.)
10	*Almorá Akhbár* ...	Almorá ...	Hindí ...	Weekly ...	Sadá Nand ...	„ 3rd ...	„ 6th ...	98 copies.
11	*Anjuman-i-Hind* ...	Lucknow,	Urdú ...	Ditto ...	Chandan Lál ...	„ 1st ...	„ „ ...	141 „
12	*Anjuman-i-Panjáb* ...	Lahore ...	Ditto ...	Ditto ...	Núru-l-dín ...	„ 8th ...	„ 11th ...	425 copies (including 200 copies taken by Govt.)
13	*Anwáru-l-Akhbár* ...	Lucknow,	Ditto ...	Ditto ...	Tegh Bahádur ...	„ 6th ...	„ 9th ...	230 copies.
14	*Ashrafu-l-Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly,	Mirzá Khán ...	„ 1st ...	„ 6th ...	110 „
15	*Bhárat Bandhu* ...	Alígarh ...	Hindi-English.	Weekly ...	Totá Rám ...	„ 7th ...	„ 9th ...	135 „
16	*Bhárat Bháshan* ...	Cawnpore,	Hindí-Urdú,	Monthly ..	Munshí Gangá Prasád	For Dec. ...	„ 8th ...	...

List of papers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1883.	1883.	
17	*Khirad Vilás* ...	Agrá ...	Hindí ...	Tri-monthly,	Bhagwán Dás ...	Dec. 5th ...	Dec. 9th ...	150 copies.
18	*Dabdaba-i-Qaisari* ...	Bareilly ...	Urdú ...	Weekly ...	Thákur Prasád ...	„ 1st & 8th	„ 6th & 10th respectively.	200 „
19	*Dabdaba-i-Sikandari*	Rámpur ...	Ditto ...	Ditto ...	Muhammad Husain,	„ 10th ...	„ 12th ...	450 „
20	*Delhí Punch* ..	Lahore ...	Ditto ...	Ditto ..	Fazlu-l-dín ...	„ 5th ...	„ 8th ...	310 „
21	*Desh Upkárak* ...	Ditto ...	Ditto ..	Ditto ...	Sálig Rám ...	„ 8th ...	„ 30th ...	700 „
22	*Dilkash Jíwan* ...	Ditto ...	Ditto ...	Monthly ...	Sheo Náráin ...	For Dec. ...	„ 12th ...	150 „
23	*Gurmukhí Akhbár* ...	Ditto ...	Gurmukhí ...	Weekly ...	Gurmukh Singh ...	Dec. 2nd ...	„ 8th ...	...
24	*Hatib-i-Hind* ...	Cawnpore,	Urdú ...	Ditto ...	Pandit Praim Naráin	„ 8th ...	„ 9th ...	...
25	*Hami-i-Hind* ...	Ditto ...	Ditto ...	Ditto ...	Sháh Muhammad Nabí.	„ 6th ...	„ 8th ...	550 „
26	*Hindustání* ...	Lucknow,	Ditto ...	Bi-weekly ...	Gangá Prasád ...	„ 6th & 9th	„ 6th & 10th respectively.	500 „
27	*Hindí Pradip* ...	Alláhábád,	Hindí ...	Monthly ...	Bálkrishn Bhatt ...	For Nov. ...	„ 8th ...	220 „
28	*Indian Punch* ...	Lucknow,	Urdú ...	Weekly ...	Sri Krishn ...	Dec. 8th ...	„ 10th ...	250 „
29	*Islám* ...	Meerut ...	Ditto ...	Ditto ...	Alímu-l-dín ...	„ 7th ...	„ 12th ...	830 „
30	*Jaipur Gazette* ...	Jaipur ...	Hindí-Urdú,	Bi-weekly ...	Mahábír Prasád ...	„ 5th & 8th	„ 8th & 11th respectively.	200 „
31	*Jalwa-i-Túr* ...	Meerut ...	Urdú ...	Weekly ...	Ganeshí Lál ...	„ 8th ...	„ 11th ...	90 „
32	*Jám-i-Jamshed* ...	Morádábád	Ditto ...	Ditto ...	Jamshed Alí ...	Nov. 27th ..	„ 10th ...	125 „
33	*Kárwángh* ...	Lucknow,	Ditto ...	Ditto ...	Muhammad Yáqúb,	Dec. 10th ...	„ 12th ...	250 „
34	*Kashí Pattrikú* ...	Benáres ...	Hindí-Urdú,	Ditto ...	Lakshmí Shankar, M.A.	„ 7th ...	„ 10th ...	600 copies (including 501 copies taken by Govt.)

35	*Kavi Vachan Sudhá,*	Ditto ...	Hindí ...	Ditto ...	Chintámani Ráo ...	„ 10th ...	„ 11th ...	350 copies.
36	*Khair Khwáh-i-Álam*	Delhi ...	Urdú ...	Ditto ...	Mír Hasan ...	„ 8th ...	„ „ ...	140 „
37	*Khair Khwáh-i-Panjáb.*	Gujránwálá.	Ditto ...	Ditto ...	Brij Lál ...	„ 7th ...	„ „ ...	600 „
38	*Koh-i-Núr* ...	Lahore ...	Ditto ...	Bi-weekly, ...	Munshí Harsukh Rái.	„ 5th & 8th	„ 8th & 10th respectively.	450 copies (including 100 copies taken by Govt.)
39	*Lama-i-Núr* ...	Jaunpur ...	Ditto ...	Weekly ...	Háfiz Abdullah ...	„ 2nd ...	„ 11th ...	72 copies.
40	*Lawrence Gazette* ...	Meerut ...	Ditto ...	Ditto ...	Iqbálu-l-dín ...	Nov. 28th ...	„ „ ...	165 „
41	*Lyall Gazette* ...	Ditto ...	Ditto ...	Ditto ...	Ganeshí Lál ...	Dec. 8th ...	„ „ ...	...
42	*Lytton Gazette* ...	Delhí ...	Ditto ...	Bi-monthly,	Buláqí Dás ...	„ „ ...	„ 10th ...	300 „
43	*Márwár Gazette* ...	Jodhpur ...	Hindí-Urdú,	Weekly ...	Gobardhan Dás ...	„ 3rd ...	„ 7th ..	100 „
44	*Mathurá Samachár,*	Muttra ...	Ditto ...	Monthly ...	Dwarka Prasád ...	For Nov. ...	„ 12th ...	...
45	*Matla-i-Núr* ...	Cawnpore,	Urdú ..	Weekly ...	Nabí Bakhsh ...	Dec. 7th ...	„ 11th ...	40 „
46	*Mihr-i-Darakhshán,*	Delhí ...	Ditto ...	Ditto ...	Nusrat Alí ..	„ 1st ..	„ 9th ...	100 „
47	*Mihr-i-Nimroz* ...	Bijnor ...	Ditto ...	Ditto ...	Muhíbu-llah ...	„ 8th ...	„ 12th ...	140 „
48	*Mirátu-l-Hind* ..	Lucknow,	Ditto ...	Monthly ...	Shyám Náráin ...	For Nov. ...	„ 6th ...	250 „
49	*Mitra Vilás* ...	Lahore ...	Hindí ..	Weekly ...	Mukund Rám ..	Nov. 26th, 3rd & 10th Dec.	„ 8th & 12th respectively.	250 „
50	*Muir Gazette* ...	Meerut ..	Urdú ...	Ditto ...	Khushwaqt Rái ...	Dec. 4th ...	„ 8th ...	70 „
51	*Mumtázu-l-Akhbár* ...	Bárábanki,	Ditto ...	Ditto ...	Muhammad Yúsuf,	„ 1st ...	„ 7th ...	160 „
52	*Nayyar-i-Azim* ..	Morádábád	Ditto ...	Ditto ...	Amjad Alí ...	„ 2nd ...	„ „ ..	175 „
53	*Najmu-l-Akhbár* ...	Etáwah ...	Ditto ..	Ditto ...	Rúhu-llah Khán ...	„ 8th ...	„ 11th ...	150 „
54	*Najmu-l-Hind* ...	Morádábád	Ditto ...	Ditto ...	Pratáp Krishn ...	Nov. 30th ...	„ 6th ...	150 „
55	*Nasím-i-Ágrá* ..	Ágrá ...	Ditto ...	Ditto ...	Jamná Dás ...	Dec. 7th ...	„ 9th ...	325 „
56	*Nasím-i-Hind* ...	Fatehpur,	Ditto ...	Ditto ...	Kunj Bihárí Lál ...	„ 4th ...	„ 6th ...	92 „
57	*Núr-Afshán* ...	Ludhiáná,	Ditto ...	Ditto ...	Revd. E. M. Wherry	„ 6th ...	„ 8th ...	750 „
58	*Núr-i-Badáún* ...	Badáún ...	Ditto ..	Ditto ...	Amjad Husain ...	„ „ ...	„ 9th ...	250 „
59	*Núru-l-Absár* ...	Alláhábád,	Ditto ...	Bi-monthly,	Roshan Lál ...	„ 5th ...	„ 8th ...	120 copies (including 48 copies taken by Govt.
60	*Núru-l-Anwár* ...	Cawnpore,	Ditto ..	Weekly ...	Muhammad Yáqúb,	„ 8th ...	„ „ ...	349 copies.

List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1883.	1883.	
61	*Nusratu-l-Akhbár* ...	Delhí ...	Urdú ...	Weekly ...	Nusrat Alí ...	Dec. 1st ...	Dec. 9th ...	200 copies.
62	*Nyáya-Sudhá* ...	Hardá ...	Maráthi-English.	Ditto ...	Basdeo Bháskar ...	„ 5th ...	„ 6th ...	400 „
63	*Oudh Akhbár* ...	Lucknow,	Urdú ...	Daily ...	Sheo Prasád ...	„ 6th, 7th, 8th, 9th, 10th, 11th & 12th.	„ 6th, 7th, 8th, 9th, 10th, 11th & 12th respectively.	610 copies (including 90 copies taken by Govt.)
64	*Oudh Punch* ...	Ditto ...	Ditto ...	Weekly ...	Sajjád Husain ...	„ 4th ...	„ 8th ...	450 copies.
65	*Panjábí Akhbár* ...	Lahore ...	Ditto ...	Bi-weekly ...	Muhammad Azím ...	„ 15th & 8th	„ „ ...	250 „
66	*Patiálá Akhbár* ...	Patiálá ...	Ditto ...	Weekly ...	Rikhí Kesh ...	„ 3rd ...	„ 6th ...	300 „
67	*Prayág Samáchár* ...	Alláhábád,	Hindí ...	Ditto ...	Dewakí Nandan ...	„ 10th ...	„ 10th ...	700 „
68	*Prince of Wales' Gazette.*	Meerut ...	Urdú ...	Ditto ...	Ganeshí Lál ...	„ 4th ...	„ 8th ...	...
69	*Qaisari Akhbár* ...	Jullundur,	Ditto ...	Ditto ...	Mírzá Mavahhid ...	„ 8th ...	„ 9th ...	108 „
70	*Rafáh-i-'Ám* ...	Siálkot ...	Ditto ...	Ditto ...	Díwán Chand ...	„ 1st ...	„ 7th ...	600 „
71	*Rahbar-i-Hind* ...	Lahore ...	Ditto ...	Bi-weekly ...	Nádir Alí Sháh ...	„ 6th & 12th	„ 6th & 12th respectively.	450 „
72	*Rájpútáná Gazette* ...	Ajmere ...	Hindí-Urdú,	Weekly ...	Munná Lál ...	„ 3rd ...	„ 6th ...	263 „
73	*Reformer* ...	Lahore ...	Urdú ...	Ditto ...	Nathú Rám ...	„ 5th ...	„ 9th ...	700 „
74	*Rekhtí Akhbár* ...	Delhi ...	Ditto ...	Bi-monthly,	Mahé Naráin ...	„ 8th ...	„ 12th ...	184 „
75	*Sabhá Kapúrthalá* ...	Kapúrthalá	Ditto ...	Weekly ...	Sharfu-l-dín ...	„ „ ...	„ 10th ...	120 „
76	*Sajjan Kírtí Sudhákar.*	Udaipur ...	Hindí ...	Ditto ...	Banshí Dhar ...	„ 3rd ...	„ „ ...	200 „
77	*Shakna-i-Hind* ...	Meerut ...	Urdú ...	Tri-monthly,	Ahmad Husain ...	„ 10th ...	„ 12th ...	120 „

78	*Shula-i-Tár* ...	Cawnpore,	Ditto ...	Weekly ...	Muhammad Ibrá-hím.	„	4th ...	„	6th ...	175	„
79	*Tahsib* ...	Morádábád	Ditto ...	Ditto ...	Ráhat Alí Khán ...	„	5th ...	„	9th ...	90	„
80	*Táiya-i-Hind* ...	Meerut ...	Ditto ...	Ditto ...	Wiláyat Alí ...	„	8th ...	„	12th ...	150	„
81	*Victoria Paper* ...	Siálkot ...	Ditto ...	Daily ...	Gyán Chand ...	„	3rd, 4th, 5th 6th, 7th & 8th.	„	6th, 7th, 8th, 9th, 10th & 11th respectively.	900	„
82	*Waqáya-i-Álam* ...	Gházipur,	Ditto ...	Weekly ...	Siráju-l-dín Ahmad,	„	3rd ...	„	8th ...	300	„

ALLAHABAD:
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